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A SOLEMN APPEAL

TO

MINISTERS AND CHURCHES,

ESPECIALLY TO THOSE OF

THE BAPTIST DENOMINATION,

RELATIVE TO THE

SPEEDY COMING OF CHRIST.

BY J. B. COOK.

BOSTON:

PUBLISHED BY JOSHUA V. HIMES,
14 Devonshire Street.

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THINGS THAT SHALL COME TO PASS, AND TO STAND BEFORE THE SON OF MAN.

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A P P E A L

ACTS xiii. 40, 41. Beware therefore, lest that come upon you which is spoken of in the prophets. Behold, ye despisers, and wonder and perish; for I work a work in your days which ye shall in no wise believe, though a man declare it unto you.

THIS dreadful language was pressed from the heart of the apostle by the solemn, awful impressions which the Holy Spirit made on his mind. His whole soul was moved to its depth, when viewing the state of his brethren, "his kindred according to the flesh." God had written the truth of Christ's Messiahship on his inmost soul; consequently, he *knew*, that however plausible their objections might be, however complaisant they might be to himself or the truth, they were, in heart, rebelling against heaven. Their arguments, he saw, were founded in prejudice and carnality of mind. "Can any good thing come out of Nazareth?" "Search and look, for out of Galilee ariseth no prophet!" "Is not this the carpenter's son"!! "Have any of the *rulers* or *Pharisees* believed on *him*"!!! Surely we say that they were

carnal—were destitute of living faith. They assumed that those who opposed *them*, *must be wrong*. Those to whom Paul addressed this dreadful appeal were not the impious or profane. They were the *rulers* of the synagogue,—“men of Israel, and those who feared God,”—the highest in reputation for piety and zeal. This is a point generally overlooked. Vs. 15, 16. They adhered to their opinions with as much pertinacity as if the attributes of infallibility and immutability belonged exclusively to them. Their interpretation, which gratified the carnal mind, must be true. The Messiah *must* come according to their notions—Jehovah must conform to their sectarian organizations in all he proposed to do for mankind. They would not, did not, yield either to prophecy or providence. When pressed with the evidence that the finger of God was seen in the miracles, and signs, and wonders, and gifts of the Holy Ghost that shone around them, they professed to want more evidence. When Jerusalem and all Judea were blazing with the light and evidence, they said, “*we would see a sign!*” They professed to desire sufficient light to see clearly, without questioning their integrity to act according to their light. Thus they deceived others, if not themselves, with their acknowledged *willingness* to believe the truth when seen; but Jesus penetrating their hearts, said, “Ye are they who justify yourselves before men, but God knoweth

your hearts; for that which is highly esteemed among men, is abomination in the sight of God." Luke xvi. 15. We know therefore, on the highest authority, that the Jewish rulers were not sincere, except in their love for themselves,—their stations of honor and profit. To these they clung. Hence Jesus said, "How can ye believe who receive honor one of another, and seek not the *honor that cometh from God only?*" John v. 44.

Paul saw the true character of these Jews in the light in which Jesus revealed it. He saw it in the light of prophecy which the Spirit then opened to his mind; therefore he could but feel for them deeply. The deep fountains of feeling in his soul were stirred. His brethren, his kindred according to the flesh, were in infinite peril of damnation. Crushed with their impending doom, his soul gushed out in this solemn language: "Beware therefore, lest that come upon you which is spoken of in the prophets. Behold, ye despisers, and wonder and perish; for I work a work in your days which ye shall not believe, though a man declare it unto you."

The Jews, thus pitied, thus addressed and thus doomed, had probably a much more plausible ground for rejecting Jesus as then revealed, than we have the One to come, as he is now revealed. They said that if they had lived in the days of their fathers they would

not have been partakers with them in the blood of the prophets. They were looking for the Messiah as much or more than any of their contemporaries. They based their expectation on the most plausible exposition of the prophets; of course, they *could not* reject him when he should come; this would be, they thought, *impossible*. The prophets spoke of him as a "King" on the "holy hill of Zion." They predicted, not only his humiliation and death, but his exaltation to the throne of David forever; by consequence, they fastened on the latter, because more in harmony with their carnal notions of what would be for their good and the glory of God. If they had anything from the Messiah, it must come in their way. Shiloh must be honorable, powerful, able to relieve them from Roman bondage, ere they could receive him as the one to whom all the prophets gave witness. Above all, it is infinitely more easy for any mind to receive what is said relating to his glory than his suffering. I know that a heart filled with the Holy Spirit, will receive, with childlike confidence, just what God has revealed, and just as it is revealed; but we are by nature so constituted, so depraved, that we never reject a *glorified one*, who comes in harmony with our views,—never receive a "*crucified one*," who has nothing to gratify us. Therefore, if we are allowed to judge by a human standard, we can more easily excuse *them*

for rejecting their Messiah when despised and crucified, than we could now, when he is about to be glorified. This is not said to palliate unbelief in any age, or by any people; but only to show that there are degrees of malignity in rebellion against heaven. Some stripes in the pictures of human life are broader and blacker than others. To reject revealed truth, when in direct opposition to all the known principles of human nature, does not *seem* so sinful, as when presented in a less repulsive form. Still, as the language was addressed to the unbelieving, but honorable and professedly pious, of a less favored age, concerning Jesus in his humiliation, it may, with more propriety, be now addressed to those who disbelieve, disregard, or trifle with the plainer evidence that Jesus is coming a second time to consummate his glory.

I feel awfully solemn in making an application of this passage. I would feel, if I do not already, all that compassion for my brethren, which characterized the language and labors of the apostle. It is in view of the judgment you are addressed. Under his eye who searches all hearts is this solemn appeal made, to all in the *ministry* or *communion* of the *Baptist church*—to all within the circle of my acquaintance.

Dear brethren, God is working wonderfully—He is fulfilling prophecy—preparing for the consummation of “all things spoken by

the mouth of all his holy prophets since the world began." The evidence of this is varied, comprehending types, signs, prophetic periods, and spiritual influences. It is overwhelming to my mind. My mind and heart are, perhaps, as well satisfied that God is in this movement relating to the second appearing of his Son, as were Paul's that Jesus was the Messiah. As to the apostle, the truth was stamped, by the eternal Spirit, on his soul. He believed, therefore he spoke.—"The love of Christ *constrained*" him to give the reason of the hope that was in him. His heart seemed on fire to make known the truth on which the destiny of unnumbered thousands depended. To do this, he explored prophecy—stated its fulfilment and its harmony with God's wonderful dealings with his own soul. He never became weary with telling his experience of the truth that Jesus is the Messiah. After exhausting every motive that is tender and subduing, he does not fail to employ those that are alarming. Follow Paul through life. The charity which is supposed by some to forbid the note of warning, compels him "to cry aloud and spare not." "Beware therefore, lest that come upon you which is spoken of in the prophets. Behold, ye despisers, and wonder and perish; for I work a work in your days which ye shall not believe though a man declare it unto you." The great truth that lies on the surface of the Bible relating to Christ's sec-

ond coming, (though overlooked by most, as the Jews overlooked the plainest prophecies relating to the first,) has been *experienced* by me. It has been wrought into my soul. Now you believe in the apostle's experience; in Luther's experience of the doctrine of justification by faith; in Roger Williams' experience of believers' baptism, and doctrine of religious liberty.

If there be such a thing as the experience of a truth, as having a great truth engraven indelibly on the heart, then such is the fact with me. It is true I am infinitely unworthy of this. My soul melts within me when making this statement; for unto me, "who am less than the least of all saints, is this grace given that I should preach" the power and coming of our Lord Jesus Christ. It is clearly perceived—as clearly as any truth of prophecy, that his second advent is just at hand. No truth of our holy religion has ever been more powerfully applied to my heart and conscience. Such is the impulse which the Spirit has given me to publish this truth, that it seems to me at the *peril of my soul* to forbear. During the care and distraction attending the sale of my furniture, I was disposed to omit writing you—but last night and this morning, the Holy Ghost (if I am not a stranger to his heavenly agency) has sweetly, yet with awful solemnity, chided me, till everything of a secular nature is left, as far as possible, in order to obey what seems

to be the divine will. I dare not resist the plain word of God when set home by that Spirit, which is to guide unto all truth. My message is the second appearing of Jesus. I expect this overwhelming event more than anything else; I look and long for it more than everything else. I make no calculation to labor or live but a short time. Yet I was never more resigned to God's blessed will to live or not. O, the glorious expectation of the "glorious appearing" of the great God and our Saviour Jesus Christ!—how dare you disregard this fact, revealed with more frequency and more solemnity than any other event named in the Book of God! Even though for a time its occurrence was not mentioned, no one, it seems to me, can be regardless of this tremendous era in the Divine dispensations, without impiety. My reasons for believing thus, it is now my purpose to give, as briefly as possible.

My experience began in August last. A delightfully sweet and solemn influence was felt to be settling down upon my soul, and directing me to consider the predicted coming and kingdom of Jesus. This was believed to be from God,—as such it was cherished, and very imperfectly obeyed. Had I obeyed with all readiness of mind, more time would have been enjoyed to mature my views and prepare others, instrumentally, for that day. No period of my life has been reviewed with less complacence than the last autumn and

winter. My progress was too slow,—my investigations too cautious. Still my Bible was read with more interest and a somewhat better understanding. Some great truths, before unobserved, were perceived and felt. “Litch’s Address to the Clergy” appeared to me true, yet such was my attachment to former opinions that I sought something from his opponents. “He that is first in his cause seemeth just, but his neighbor cometh and searcheth him.” Beside personal conversation with one of the most learned in the ministry, Mr. Morris’ work was read. The two together exerted a powerful influence to counteract the truth of God on this subject, which had just begun, as I now believe, to dawn on my understanding. To show you that I have not been hasty, let me here say that about seven years ago, when in Cincinnati, my mind was called to contemplate with much interest what God had revealed as to the close of time; but it was not till after the lapse of two years, at the end of my ministry in that city, that sufficient light was perceived to enable me to preach on the subject. It was the theme of my farewell sermon. The prayerful reflection which I then gave to it has most of the time since been followed by a desire to learn more of what I knew was revealed. But it seemed beyond my grasp. In truth it *was* beyond my grasp, simply because of my reverence for the opinions of the learned. The Bible seemed now so plain,

that I am sure I might have understood it had I given it just that place among books which it should have had. My instruction in the theological seminary, as well as my habits there formed, prompted me to consult the learned *first*. "Father, forgive me," for surely I knew not what contempt I was casting on thee, and on that Spirit whose office it is to guide into all truth. It was like borrowing some wise one's brass lamps to see daylight. Of course, this is not objecting to instruction—but to that kind of instruction which makes the Bible subordinate, and the promised teachings of the Holy Spirit almost nothing. Let me state a fact which made a deep impression on my mind two or three years since. "A graduate" of one of our popular theological institutions preached several times where I worship, without reading his text correctly. My conviction was that he quoted it from memory, when writing his sermon, and then, in preaching, read it from his manuscript. When "*the word*" is not consulted, "the Spirit" not sought, it is not strange if the people remain unspiritual. My appeal is to my Judge that this is stated with grief of heart. Could my conscience have been at ease and my skirts clear, all allusion to the subject of theological education would have been suppressed, especially out of regard for those for whom personal respect has ever been, and ever will be cherished. The

fault lies in the system, which is obviously, to my mind, incorrigible.

After reading last autumn what fell in my way on both sides, my mind was left in suspense. Still the strong desire awakened in my heart to know what was revealed, prompted strong cryings to God for light. As an interesting field for ministerial labors was, in October, opened to me, six miles distant, where they had not had a sermon, save one funeral discourse, for about three years, my entire leisure was occupied in cultivating it. The exhaustion consequent on going so far daily, for a time prevented anything like progress in my investigations. When brother Stoddard was to come to our city to lecture on the second advent, my influence was so exerted, as to secure our meeting-house for that purpose. His first lecture seemed severe. Many were offended; my best friend, much so. I could not gainsay the substance of it. In reflecting on it, however, to sift the chaff from the wheat, my conviction was, that its severity was the severity of truth. It bore hard on respectable classes of character; *that was it*. Many, in company with myself, slept but little for days afterward. I felt intensely. My soul never was subject to a more terrible conflict; all the elements of my intellectual and moral nature were in commotion; a conviction of the truth began to fasten on my heart more deeply; while my family, the peace of the church, the value of a good name

among friends and through the community, all seemed to be in the opposite scale. The settled, solemn purpose of my soul was, however, as soon as formed, to follow where the truth might lead; but darkness, more or less dense, shrouded my mind. I was not "light in the Lord." In truth, my mind was, as most seem to be, sceptical as to the fact of Christ's personal appearing. This scepticism was occasioned by reading a popular author in New York. So that at the outset, as well as in the entire progress of conviction in my mind, there were antagonist principles, or rather a want of settled principles, for neither my mind nor heart was at rest, so far as this subject was concerned.

The *first* step towards peace of mind consisted in the dissipation of my remaining scepticism,—the doubts excited by the conflicting opinions of the most learned and pious. Such was the influence of these doubts on my heart that portions of God's word appeared more like chaos, without form and void, than any other thing to which I may compare them. It saddens my heart to reflect that I was so long sceptical as to whether the Bible was to be understood in all ordinary cases, *as it reads*. I entertained no doubt that it was true, but it was a great point to decide, how much relating to "the end" was allegorical, and how much literal.*

* That numbers are sceptical, that they have no settled faith, is evident from the oft-repeated saying, "I do n't know

From this state of uncertainty, my mind was relieved gradually by reflecting on the revealed character of Deity, on the improbability of his having given us a revelation which could not be understood by an honest, prayerful study. If the prophecies, which we are commanded to understand, Matt. xxiv. 15—and pronounced “blessed” in reading, Rev. i. 3, are too obscure and enigmatical to be understood, then we need an *authorized* interpreter. The principle of the Papacy is then the only one which meets the pressing necessity of our souls, when hungering to know the Divine will. To escape this alternative, I saw that God’s word should be taken in its most natural import. The language of inspired men, relating to the coming and kingdom of Jesus, should be understood to mean what the same language would mean, if employed by an eminently wise and good man, who had a perfect acquaintance with the subject, to instruct us in it. Many of the terms are as simple, as intelligible and as much divested of figure as any that we find in the Bible. My soul was quickened, I am assured by the promised Spirit’s aid, to

about Christ’s personal appearing!” “What do you mean by his personal appearing?” On this state of mind the plainest language of truth is lost, as it was when Paul preached to the Jewish rulers. Another minister says, “I know nothing more of these portions of Scripture than your child;” yet he opposes the doctrine strenuously. These are examples of the scepticism prevalent in the church.

read and understand the Bible according to the known laws of language, such as obtain in other books. When, by faith, I was enabled to receive the testimony of God, with only a subordinate regard to human opinions, I was enabled to decide, at least to my own satisfaction, what is revealed.

2dly. As to our Lord's personal appearing. He solemnly averred to the high priest, "Hereafter ye shall see the Son of man—coming in the clouds of heaven." Matt. xxvi. 64. "And he led them out as far as to Bethany; and it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke xxiv. 50. "He was taken up, and a cloud received him out of their sight." Acts i. 11. Two shining intelligences affirmed that this *same* Jesus which is taken up from you into heaven, shall *so come* in *like manner* as ye have seen him go into heaven. Here we have a threefold assurance that Jesus shall come *personally*. The assurance is made doubly sure, by being connected with his personal, visible ascension. "The Lord *himself* shall descend from heaven." "When he shall appear we shall be like him, for we shall *see* him as he is." "Behold, he cometh with clouds, and every *eye shall see him.*" Here we have the most explicit, most solemn declarations that "the appearing" shall be personal, and visible. This harmonizes with the ancient prophets. One exclaims exultingly, "I know that my Redeemer

liveth, and that he shall stand in the latter day upon the earth. In my flesh shall I see God, whom I shall *see* for myself, and *mine eyes shall behold*, and not another." Certain it is, therefore, that the Bible teaches the visible, personal appearing of Jesus. If these plain, positive statements are not to be understood according to the most natural import of the terms, what doctrine of revelation can be understood? Observe that "the coming of the Son of man," spoken of in the above quoted passages, is, by express revelation, known to be his second coming. He shall "appear the second time, without sin unto salvation." The circumstances which are described as attending this dread event, can never occur except at the resurrection and the judgment. Job cannot see him "with his eyes" till he comes up in the resurrection. The beloved disciple cannot "*see him as he is, and be like him,*" till he comes up in the resurrection. All the kindreds of the earth will not "*wail* because of him," till the opening scenes of "the day of God." It is, then, settled beyond all cavil, (but that of the infidel,) that Christ's next appearing will be "the second time," to consummate his work in reference to human probation.

It is plain that death, revivals, and providential judgments, are not the "coming" that is the subject of the leading prophecies on this subject—they are not "the appearing" on which the eye of faith rested with

such heavenly rapture. Rom. viii. 23. 2 Tim. iv. 8. Heb. ix. 28. If the Redeemer's coming, in the Scripture sense, be at these events, then the number of his comings will be the number of such events; consequently, a *second* coming would be impossible, because his next coming would not be his second, but possibly his ten thousand millionth. The apostles believed in *one* coming of the Lord, after the first—they call it his second appearing. It will be like the first, personal and visible. “*Even so, amen!*”

3. The next step was to ascertain what events are, in the Scriptures, identified with “the coming of the Son of man.” 1 Cor. xv. “In Christ shall all be made alive. But every man in his own order—Christ the first fruits, afterward they that are Christ's *at his coming.*” 1 Thess. iv. 14. “For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God *bring with him.* For the Lord *himself* shall descend. Then we which are alive and remain, shall be (changed, 1 Cor. xv. 51,) caught up together with them in the clouds, to meet the Lord in the air.” The resurrection of the righteous dead, the changing of the righteous living, and their ascent to join his holy retinue, are connected necessarily in these passages with the second advent.

The Man of Sin shall be destroyed; 2 Thess. ii. 8; the body of the beast given

to the burning flame; Dan. vii. 11; and the devil bound and shut up in the bottomless pit; Rev. xx. 2; the wicked will be slain; Jer. xxv. 31—33; the world burned; 2 Pet. iii. 7, 10; the new heavens formed, and the righteous will begin their reign with their glorified Redeemer.

4. The coming of Christ, to achieve these tremendous purposes, was seen to have been the event on which the apostles fixed their eye, whenever they looked into the future. It is said with truth, that "faith brings distant things near;" therefore, I was led to believe, that this fact, instead of proving that "*the day of the Lord*" is distant from us, as it was from the apostles, proves how destitute the Christian church is of faith. This truth was fastened in my soul "as a nail in a sure place," that the "*glorious appearing*" of the Son of God had not that place either in my mind or ministry, that it had in Paul's. It is noticed in every chapter in 1 Thess. It is the theme of 2 Thess. To wait for the "Son from heaven" was as much a part of their Christian calling, as to "serve the living God."

This was, to me, a long step. It showed me that I was wrong—the ministry and the church wrong. Why, eighteen hundred years ago, when "*faith*" overcame "*the world*," they preached a coming Jesus and the judgment.

For hundreds of years this was the theme of the Christian ministry. *The coming one,*

—the coming judgment, echoed down the shores of time, till faith yielded to sense. When the abominations of earth were mingled with the purities of heaven,—when the god of this world began to reign in the church in the place of Jesus, the ministry had neither courage or strength to declare that God was reserving “this world unto fire against the day of judgment and perdition of ungodly men.”

It is not for want of evidence, but of a living faith, that the ministry decline preaching the coming of Jesus. The faith of the first age brought the burning glories of the day of God *near*; surely the same faith in “*the last age*” will not put that day distant. This is so evident, that I should like to proclaim it with trumpet tongue. There is an alarming want of faith in the ministry and church, when they say, the “Lord delayeth his coming,” and have pleasure in them that do. It is a dreadful token that the words of Jesus will be soon fulfilled, “When the Son of Man cometh shall he find faith on the earth”!!! My brethren, how dare you aid in producing this unbelief! How can you create the tokens of your own perdition!! You surely have read, “He that believeth not shall be *damned*.” You are bolder than I, if you rush on to such a doom. Faith—living faith, will exert the same power over us, that it did over primitive preachers and private members. It will bring Christ near.

Beware, lest, in your unbelief, *you only behold to perish.*

5. The millennium, as held by many, was next demolished. It lay in my mind in such a form that it put off the second advent at least a thousand years,—how much longer, I did not know, because no one seemed to know when it was to begin. When this was taken from me, it brought “the mountain of the Lord’s house,” as it were, a thousand miles nearer—*right at hand!* I was roused as from a dream. The most stupendous scenes to occur in the history of the divine dispensations to man, were, in all probability, very near. The day of doom to myself, my family, the church, and the world, might take us, it appeared to me, by surprise, very soon.

This conviction, without determining even the year for its fulfilment, was to me overwhelming. Who could, or, if they could, who would contemplate the terrible splendor of the day of God, possibly just opening upon us, without emotion! Under the deep and awful impressions which approaching judgment awakened, I looked around me to see whence I had expected a millennium in the present state. It is in the second Psalm, is it? Sure the Saviour is to ask “the heathen” for his “inheritance,”—but what will he do with them? “He will dash them in pieces like a potter’s vessel.” Just so my poor earthly millennium was shivered. It may be

in Isa. ii. 20,—they shall cast their “idols—to the moles and to the bats”—for what purpose? Surely, to come like the blessed Mary to Jesus’ feet; but let us read the next verse: “To go into the clefts of the rocks,—for fear of the Lord and the terror of his majesty, when he ariseth to shake terribly the earth.” Alas for my blindness—alas for the blindness of my instructors! Surely the annexed admonition, verse 22, speaks volumes: “*Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?*” Yet the temporal millennium has some countenance. Does not the prophet say that “they shall not hurt or destroy in all my holy mountain, saith the Lord?” Yes, but this cannot be true of any state where death and the devil are. Where *they* are, they will both hurt and destroy. Of course, that cheering prediction is not to be fulfilled in the present state. It is in the new heavens and the new earth: Isa. lxxv. 17, 25. This we learn from an inspired apostle, is after the burning of this world: 2 Pet. iii. 12, 13. Now do, dying reader, “*search the Scriptures*” sufficiently to put these two passages together. We have consulted the Book of God too much as lawyers consult a suspected witness. If we read the Bible in harmony, comparing spiritual things with spiritual, we can see the doctrine of the millennium, as held by many, to be as baseless as the wildest dream of the wildest sect in their wildest vagaries. It is

utterly without foundation, except it be a perverted, spiritual interpretation of plain Scripture. Read those portions where we might most reasonably expect at least some notice of holy triumph to the church. Begin, if you please, at the Lord's prayer, Matt. vi. 9—14. Temptation is to be deprecated, forgiveness implored, and, at the same time, extended to our erring fellow-creatures. Is it not plainly implied, that the whole period, during which this model prayer shall be offered, will be a state of trial, instead of triumph?

In the 24th of Matthew, the disciples' inquiry relating to the end of the world, and the signs of Christ's coming, is recorded. In reply, there is no millennium, nothing but temptation, tribulation, and death, till the special signs of his coming should begin. This surely is the place for the happy condition of the church, (if there be any such place in the Bible,) but 'as there is no prosperous condition even alluded to, I conclude positively that there will be nothing of the kind prior to the second advent. If there is to be a millennium before this event, the Saviour does not deem it worthy of mention. Then his answer would not meet the disciples' inquiry. But his answer does meet their inquiry. There is no millennium to be enjoyed prior to his coming.

Read the Redeemer's last prayer. Does he pray that his people might become pros-

perous or popular, during some future period? Does he not pray that they might be kept "from the evil?"—that they are "*not of the world,*" and that the world hated them on this account? During the same dreadful night of his agony, when he uttered his prayer, John xvii., he told his disciples that "in the world" they should have "tribulation." There is not a note of triumph relating to this world in its present state—nothing to cheer them, but the fact that "he had overcome the world," would give them peace in himself, and come again to receive them to himself. John xiv. 3, 27.

The apostle Paul was doubtless misunderstood, in speaking of the coming of Jesus; therefore he took up the subject in 2 Thess. ii. 1—8. Please read with care what precedes this great event. The taking away of that which hindered the rise of Antichrist—the revelation of that "man of sin," and his prevalence till his destruction by Christ at his coming. Surely there is no long period of prosperity to the church noticed in this chapter. It is in perfect harmony with the prophet, Dan. vii. 21, 22. This power "made war with the saints and prevailed against them, till the Ancient of days came—and the time came that the saints possessed the kingdom." If the Papacy and the Prince of evil "*prevail*" till the Judgment—the coming of Christ, then it follows, of course, that the church cannot "*prevail*" a thousand

years, or one year, a thousand days, or one day prior to that event. No one can harmonize this and other Scripture passages with a millennium in this world. Well, this looks as if the millennium was indeed demolished; but what do you do, says one, with this? "They shall not teach every man his neighbor and every man his brother, saying, Know the Lord; for all shall know me from the least even to the greatest." It must be beyond this world, because all need to be taught here; in fact, with the best possible instruction, only a few can be said to "know the Lord." Let no one therefore dream of a fulfilment of this prediction, till a new and heavenly state shall dawn; then alone shall all "know the Lord" without being taught. Teaching the knowledge of the Lord will not be necessary then, because all who are "counted worthy to obtain that world and the resurrection from the dead" shall know him without being taught.

There *is* a millennium revealed. It will be after the Lord shall have come, raised the righteous, destroyed the man of sin, bound the devil, burned the earth, and made it new. "They shall live and reign with Christ a thousand years." Rev. v. 10; xx. 4—6. They shall all be "blessed and holy"—having part in "the *first* resurrection." Then they shall all "know the Lord,"—God's people will be "all righteous." Amen! There will be nothing to hurt or destroy in

all God's holy mountain. Amen ! and Amen ! Still a doubt may linger in some humble inquirer, as to Satan's being loosed—Gog and Magog, who come up on "the breadth of the earth." To avoid confusion, read this with care, and you may see that neither Satan nor Gog and Magog, are said to "hurt or destroy," or even enter, "the beloved city—the camp of the saints." No one that has part in "the first resurrection" is either tempted or touched. This Gog and Magog are the enemies of God "without." Rev. xxii. 14, 15. They are proclaimed blessed who enter in through the gates into the city; "for *without* are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie." These dupes of the devil are again duped to make an attempt on the "blessed and holy" within the eternal city—the heavenly Jerusalem. The attempt fails, because God makes this the occasion to engulf them forever in hell. This is the second death. If we follow the plain word of God, we may know that Gog and Magog are not from among "the blessed and holy." They are the foes of God, who, through the lapse of time, became, by sin, vessels of wrath—those who were cast "out into outer darkness." At the close of "the day of God," at the resurrection of the "unjust," when these "children of the wicked one" shall come up, it may be from the dross which has been purged away from the earth

by the conflagration, they will be victims of his devices once more. But all they do is to develop their enmity to God and his redeemed, which will furnish a righteous occasion for their eternal damnation. I can easily conceive, that, as the dross is purged away by fire from precious metals, leaving the centre and substance of it pure, so the dross of this world may, in the final fires, fall off by the rapid revolution of the earth on its axis, and form something like "the breadth," the "without," whence "the unjust" may have their resurrection,—be marshalled by Satan, and finally doomed to the second death. Why may not the dross, the lighter portions of this world, with the dust of the wicked, be thrown off. (O, my God, how my poor soul bleeds for sinners, when I see their doom!) Why may there not be formed, from well-known natural causes, something like the ring of Saturn? One thing is certain, from the plain, unambiguous language of Scripture,—on this alone do I positively rely,—the wicked are "without." "Gog and Magog come up on the breadth." Then let us never again imagine that these foes are apostates from religion towards the close of the millennium. *None live*, so far as we are informed by the Bible, during that blissful period, but the "blessed and holy," none but those who have part in "the first resurrection." It is written, "*the rest of the dead lived not again*" till the thousand years

were finished. They have no resurrection for a thousand years after the righteous. No proposition need be stated more plainly. It is then proved positively that Gog and Magog are nothing but the wicked raised from the dead, who, with the devil, come up by God's permission to final execution.

6. After the millennium was seen to be subsequent to the Saviour's coming, the *restoration of the Jews*, in my mind, stood in the way. It was believed that they must be restored first. On this point, I had no very definite views, except that the natural seed of Abraham were to be returned, at some indefinite period, to Judea, and probably be made instrumental in the conversion of the world. This plausible idea was founded on the promise to Abraham, that in his seed "all nations" should be blessed; but had I read my Bible (as I intend to for the future) instead of Judaizing teachers, I might have learned who "the seed" is. Gal. iii. 16. Had the promise been understood, as it is plainly stated, Rom. iv. 13, 17, I need not have been in doubt, for "the promise that he should be heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith; for if they which are of the *law be heirs, faith is made void, and the promise of none effect.*" You see the plain teaching of God was overlooked. The term "seed" was applied to the carnal Jews, instead of Christ. The car-

nal Jews restored, were to be made a blessing to the world,—“they which are of the law” were by me esteemed “heirs,” on principles, which, if true, broke up or subverted the whole gospel plan. If the carnal Jew be an heir, “faith is made void, and the promise of none effect.”

My first object was to get a well defined idea of the new covenant. This comprehends all the promises. None are heirs of these promises except they come within its provisions,—except they believe. The middle wall of partition between Jew and Gentile is broken down, so that the gospel knows no man “*after the flesh.*” To give the promises to the carnal Jew would be to rebuild the partition wall which God has thrown down. In Gal. iv. 21—31, the apostle names but “the *two* covenants,” the two Jerusalems, and the two classes of people. One was after the flesh, in bondage, under sentence of being cast out,—the other was by promise, free and heir to the Jerusalem above. Now we may take “the curse” from those who are “under the law,” and transfer it to the “children of promise,” with the same propriety that we may take the promise from believers and transfer it to those who are under the law; but we cannot do either. We must not mar “His work” which is perfect. We dare not “lay anything to the charge of God’s elect,” seeing it is he who justifieth them on the principle of the new covenant,—“by grace

through faith." We would not apply the promise, which is given only to "them who believe," to a carnal Jew, any sooner than to a wicked Gentile, lest we should be accessory to their deception and ruin.

But if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead! Rom. xi. 15. This I had supposed to be in harmony with the promise to Abraham that in his descendants all nations should be blessed. When the Jewish nation was cast off, the gospel was given to the Gentiles and made the means of bringing them to God; but when they should be restored, it would be a still greater blessing to the world, even as life from the dead. This is a prevailing notion; but still it is a notion not authorized by this or any other passage in the Bible. Read it with care,—“What shall the receiving of them be but life from the dead?”—*as life from the dead?* No; there is no *as* in the text. It means what it says, that their restoration is nothing “*but life from the dead,*” nothing but a resurrection.

This is confirmed by what is said, (v. 25,) “that blindness in part is happened to Israel, until the *fulness of the Gentiles* be come in.” Do see! The blindness is not said to be taken from them, and they made the instruments of bringing in the fulness of the Gentiles. If this had been said, we should have been authorized to entertain the prevalent ex-

pectation; but, instead of this, it is said that blindness is happened to Israel *till* the fulness of the Gentiles be come in,—till all of the Gentiles are brought in who shall be. Their blindness will remain until the coming of Christ; then “all Israel shall be saved,”—all God’s Israel,—all believers will have final, eternal salvation. They shall come out of their graves, Ezek. xxxvii. 12, or be changed at the last trump. 1 Cor. xv. 51. This is the simple language of the apostle; their reception is “*life from the dead*,” or resurrection. Their blindness remains till the fulness of the Gentiles shall come in; therefore all are deceived who rely on the Jews, devoted to *destruction*, as a means for converting the world. Deut. xxviii. 61; Isa. lxxv. 9, 15.

The apostle defines the Jew, Rom. ii. 28, 29: “He is a Jew who is one inwardly, and circumcision is of the heart.” “They are not all Israel who are descended from Israel; the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed.” Rom. ix. 6, 8. Ye are all the children of God by faith in Christ; Christ is “*the seed*” to whom the promise is made. Gal. iii. He had no natural descendants, therefore the descent is not reckoned by natural generation, but by faith, as it is written,—“if ye be Christ’s, then are ye Abraham’s seed and heirs according to the promise.” Gal. iii. 29. Believers con-

stitute the Israel of God, the "all Israel" who "shall be saved" when Christ the Deliverer shall come out of Zion. No argument is more direct. Those who believe are Christ's. They are to be "*his at his coming.*" Them "God will bring with him." 1 Thess. iv. 14. Now as these are the children of promise, who are counted for the seed,—as this class alone are named in the provisions of the new covenant, it follows, of course, that they constitute the "all Israel who shall be saved."

The mass of the Jewish nation has ever been "under the law," consequently "under its *curse*," not under the promise of the new covenant. "Wrath came upon them to the uttermost;" not the promise to national restoration. Deut. xxviii. 44; Rom. xi. 9—10. Every Sabbath-school scholar knows that "the gospel" is to be preached to every class without distinction,—to the Jew and Gentile. "He that believeth and is baptized shall be saved," whether Jew or Gentile. "He who believeth not shall be damned," whether Jew or Gentile. We should rejoice that divine teaching is not yea and nay; it is all "*yea*;" so that every honest inquirer, who will follow the word and Spirit of God, may come directly out into light. No one need be in doubt as to who the *real* Israel of God are. To them all the promises belong. To the opposite class there is nothing but impending wrath. Lord, forgive thy professed people for sustaining the false and ruinous expectations of the poor

carnal Jew. They have clung to their abolished system, and we have helped them to hold on to their perdition; but we should have cried aloud to them and spared not to tell them that they were under the curse. Alas for the church! it has been, for the most part, carnal; and by consequence in the same condemnation. Who can avoid this conclusion from Scripture premises? Who can wonder that professing Christians, who apply the promises of the new covenant to those who are under the curse of the old, should be in need of this solemn appeal: "Beware therefore, lest that come upon you which is spoken of in the prophets. Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Those who are in the fog as to the "first principles of the oracles of God," may be also with regard to both prophecy and providence, relating to the second advent and the final restoration of "all Israel." They should at least beware.

When this Judaistic notion of a national restoration was dissipated, there was nothing in prophecy, which, to my mind, would delay the Saviour's coming. The next step was to ascertain,

7. The time. After having read, reflected, and prayed for weeks to know what God has revealed on this point, my mind was relieved, as is often the case with an

anxious inquirer. The different positions of prophecy that seemed isolated and somewhat confused, were arranged in my mind in the most perfect order, and sweetly impressed on my heart. As thousands of young converts have felt, when emerging from darkness into the light, so I felt when I leaped up and said, the second advent is as plainly revealed as was the first. It is revealed in connection with the first, in the very place where we might most naturally expect to find it. The more frequently my mind reviews the ground it then traversed, the more clear and satisfactory does the conclusion seem that the second appearing of Jesus is just at hand,—this very year. Acts iii. 21, 22. All the prophets have foretold it. Then the prophet Daniel has. If he has foretold it, it must be in chap. viii. 13, 14, for in this place we have the longest period named in his scheme of prophecy. It must be foretold here because this prophecy reaches “to the end.” It is the time appointed when shall be “*the end.*” vs. 17—19. The inquiry was, “How long shall be the vision?” &c. In reply it was said, “Unto two thousand three hundred days, then shall the sanctuary be cleansed.” The cleansing of the sanctuary was explained by Jesus, Matt. xiii. 40, 41: “In the end of this world he will gather out of *his kingdom* all things that offend,” &c.

In 2 Thess. 1—8, we have the prophecy of

the Man of sin who has his origin in a "falling away" from the purity of the gospel. He has his seat in "the temple" or sanctuary of God, which of course cannot be cleansed till he be destroyed by Christ, "at his coming." Here we have the sanctuary cleansed. Paul's prophecy is the perfect counterpart of Daniel's. Chap. vii. 21, 22. The little horn made war with the saints and prevailed against them until the Ancient of days came, and judgment was given to the saints, and the time came that the saints possessed the kingdom. The coming of the Ancient of days to judge this wicked power, answers to the destruction of the Man of sin by the brightness of Christ's coming. The treading down of "the sanctuary and the host" during two thousand three hundred days, looks just like the prevailing of the little horn, "till the Ancient of days came." Here there is no need for imagination,—nothing but a plain comparison of plain prophecy. Jesus says that he will purify his *kingdom* "in the end of the world." Paul says of the Man of sin, sitting in the temple of God, whom the Lord will "destroy with the brightness of his coming." Does not this harmonize with the prophet, who gives the length of the vision, and "the time appointed" when (shall be) "the *end*?"

Though the vision extends to the cleansing of the sanctuary, to the end, (viii. 17,) to the coming of the Ancient of days, and the judgment, (vii. 22,) yet there is no date; and with-

out a date, the two thousand three hundred days is no revelation of the time. The prophet avers that "none understood it." viii. 27. No one could understand without a date. After this beloved prophet had prayed with special reference to the subject of the eighth chapter,—the sanctuary,—the holy mountain of God, Gabriel was again commissioned, in answer to his entreaty, to explain "*the vision.*" Gabriel, who was "seen in the vision," was he who is named, chap. viii. 16. He is not named in chapter ninth, nor is there any vision here recorded. The necessary conclusion is, (if we confine our minds to the prophecy,) that Gabriel explains further "the vision" of the eighth,—the vision of two thousand three hundred days, which, being without a date, could not be understood. Therefore, he says, "*Understand* the matter and consider the vision. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." ver. 24. Then he gives it a date. "Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times." ver. 25. From this date

there were seventy times seven years, till Christ's crucifixion; therefore, we learn the nature of the days as well as the period whence to reckon them. The two thousand three hundred days are unquestionably periods of the same length with the seventy times seven. Had they been days of twenty-four hours each, the sanctuary would have been cleansed long since. Whereas, it is not yet cleansed, nor will it be, as we learn from the New Testament, till the end of the world. The seventy weeks are "cut off," or, as Dr. Gill has it, "cut out." They must be cut off or cut out from something, and they cannot be cut off without leaving a remainder. The vision including the two thousand three hundred days is the subject of explanation. Gabriel said, "understand the vision;" therefore, the seventy weeks, unless we travel out of the record, must be cut off from the two thousand three hundred days. There is nothing else from which to cut them. If so, the conclusion is irresistible that as the seventy weeks ended near the crucifixion or ascension, the remainder will end this year. Thus, $70 \times 7 = 490 - 2300 = 1810$. 1810 added to A. D. 33, makes 1843. The date is from God,—the lengths of the periods are of God,—their number is of God. The God of truth teaches us by Gabriel that they reach to "the end,"—"the last end of the indignation;" therefore I believe with all my heart. The obscurity is probably no greater than

in any other portion of prophecy. The second advent is as plainly noted in "the scriptures of truth," as was the first. We know that the Jews, however *plausible* might have been their objections to believing in Jesus as their Messiah, sinned grievously in rejecting him. We learn the degree of their sin by the dreadfulness of their doom. But they had not a tenth part of the light which we enjoy to enkindle faith. How sinful, then, must we be, who reject "the coming One,"—put off the cleansing of the sanctuary,—perpetuate the prevalence of "that wicked one," and delay the church's triumph in the Redeemer's glory for a thousand years. Beware! O beware, lest in your unbelief you only behold and wonder and perish. You, my brethren, who disbelieve, do not think more of yourselves, nor are you more esteemed by your fellow-men than were the rulers of the synagogue, whom Paul addressed. Paul was as lightly esteemed by them as any second advent brother is by you. My appeal is to the Searcher of hearts, that I do not in heart despise or denounce my brethren. No, no; I have been in the dark too long. But I am bound with you to meet "the coming One," and I dare not forbear to speak plainly, though at the hazard of your displeasure. We shall all find, very soon, that the displeasure of our fellow-creatures is naught to be dreaded. We can all afford to lose the approbation of man; but who can,

in view of the opening judgment, hazard the approbation of his conscience or his God!

When the passages above quoted, were brought into order in my mind, what could I do but believe that the event here predicted, would in all probability occur this year.* It is true that the stupendous nature of the event overwhelmed me,—well nigh crushed me; but there is no more difficulty in believing that this is the year, than any one future, except that it crosses our natural feelings, breaks in upon our projects, or excites the opposing spirit of evil. As for me, I have not for years wanted to form any projects or cherish any feelings, but such as please God. Therefore, if we believe in any time, it is clear that it should be the time he has fixed. We should have no will of our own, especially in religion. Such was my conviction; but my good name, my situation as pastor, or, what was more, the peace of the church—in truth, everything relating to this world seemed at stake. To admit the truth, was probably to forfeit the friendship of those whom I had most highly esteemed. Everything of this kind was presented to my mind's eye in all its importance; and much of what was then seen, has been realized; so that I did not rush recklessly into my present

* I see nothing on which to predicate a doubt, except it be that the interpretation is human; but this occasion for doubt, applies with as much force to every other interpretation.

position. O, no! the truth was never admitted with a more complete survey of consequences. I did not see anything with the second advent doctrine, in this world, but disgrace and the promised blessing of Jesus. On this condition my soul submitted. Soon, very soon, I was constrained to say, that whatever sufferings might be allotted me, I enjoyed enough to compensate for them all. My very soul and body were bathed and blessed,—my whole person was baptized with the Holy Spirit's influence; never did my heart love God so much. In fact, it seemed to me that I had been a comparative stranger to love. God, our Saviour, had my whole heart; so sweetly, and yet so powerfully, did he draw my soul after him, that it sensibly affected and exhausted my body. His word was verified: "No man forsaketh father or mother," &c., "for the kingdom of God's sake, but he shall receive an *hundred fold more*." My whole intellectual and moral nature was made to repose sweetly in the truth and its Divine Author. My Bible seemed nearer now than when I bought it, at my first conversion. If friends had been lost, I found those who were an hundred fold nearer and dearer. Heaven, for which my soul at times had panted, seems as in open vision. Hell is an awful reality. Sinners seem to be in the condition of persons in a house on fire; their doom is seen to be so dreadful and so near,

that I want to call after them continually. God never wrought in my soul with such power to rescue souls as brands from the burning. He gave me about all that my physical strength could bear. Now my concern seems directed to my brethren in the ministry, and the state of the churches. *Beloved brethren*, suffer the word of exhortation. It is not possible for me to address you as if you had a long life of usefulness before you; it is not possible for me to feel that you or your people are safe. It is my settled, solemn conviction, that you are many of you in infinite peril. Many of you have been to me amiable; but it does seem that you, who put off the coming of Jesus, occupy a wrong position with reference to that amazing event. If you are in doubt as to the time, still there is no excuse why you should despise those who are not in doubt. Surely, the least you can do, with safety to your own souls, is to pray to be ready, and labor to get your people ready. "Take heed to yourselves—watch and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Tell me—settle it in your mind before God,—how you can be safe, when the announcement of this tremendous event, on the authority of the Most High, produces little or no prayer. How can you forgive yourselves,—how can our common Judge forgive you, when you fulfil the character of the

unfaithful servant, and turn to smite your fellow-servants? Do you not see that just so far as you oppose the speedy coming of our Lord, you please the ungodly? It is dangerous to stand in the way of sinners, for the next step will be to sit "in the seat of the scornful." Ministers have passions like other men, and are as easily excited, except they watch and pray. Ministers have more at stake than other men—their salary, reputation, comfort and the respectability of their families, will all serve to tempt them to take just that stand against the unpopular doctrine of the second advent, that the rulers of the synagogue took against Paul. My brethren, you are exposed to temptation, and Jesus saw it, or he would not have charged you, as well as me, to watch. There are many, however, who seem not to suspect danger of being unprepared; these do not watch with reference to the coming of Christ. Some make light of "going up." They may not have read with attention, that some who mocked at Elisha for saying that Elijah had "gone up," were *cursed*, and made a monument to the impious in after ages.

God has given us one illustration, in each dispensation of the revealed truth, that his people shall be "caught up to meet the Lord in the air." Enoch in the patriarchal, Elijah in the prophetic, and Jesus in the Christian; yet many make a mock of it. Though ministers may have read, they seem not to

believe that even children were destroyed, who mocked at Elisha, for saying that Elijah had gone up. It was mocking God, who caused Elijah to go up. So now, it seems plain to me, that all who make light of second advent believers' "going up," *mock God*. One minister says that he had as leave be found fighting the doctrine of the second advent when Christ comes, as not; but I forbear. "Father, forgive them, they know not what they do." If my service be not accepted of the brethren, it will be, I trust, a relief to myself. I was constrained to write, and though I have written amid the interruptions occasioned by the sale of furniture and "breaking up," yet here are some of my convictions stated—some of my feelings portrayed.

It would have gratified my own feelings to have stated what appears plainly revealed concerning the 1335 days. Dan. xii. 12. These begin from the event named ver. 11; also 2 Thess. ii. 7. Pagan Rome, that hindered the development of Antichrist, yielded to the influence of Christianity, so that their daily worship was taken away A. D. 508; add to 508 + 1335, and you have 1843. Paganism gave way and Papacy came up thirty years after.

It was my desire to have referred to the time named in connection with the sounding of the trumpets. The time is not given for the first four, but it is given for the fifth and

sixth, probably to indicate to us the approaching judgment. The events named under the sixth trumpet, ended 1840. It is said that the second wo is past; behold, the third wo cometh quickly. Rev. xi. 14. This does not designate the year; but, taken in connection with the definite periods, it is, to my mind, most impressive. The third wo is the last; the seventh trumpet is the last; when it "begins to sound, the mystery of God shall be finished." Rev. x. 7. In view of this fact, who can be indifferent? O Lord, awake the watchmen!

The signs of the coming of the Son of man are by the wicked scoffed at. Judging from what I know, many ministers and professors join in these scoffs. The majority do not scoff, but still very many seem to "take pleasure in them that do." If my feeble testimony can be received, let me say that if the signs have not been given, they need never be expected. The objections now made against the evidence from the signs, would be urged with more plausibility and more effect, if they should be repeated.

As to spiritual influences, are they not what has been foretold? What cause can be assigned for Brother Brown's primitive experience? There are, I presume, thousands who have had an experience strongly resembling his. A ministering brother has just told me of a pious woman, who had essentially such an experience as Brother Brown's,

and she was brought by nothing but the word and Spirit to just those views I now entertain. She was deemed crazy, but the Spirit of God wrote this whole second advent doctrine on her soul; she has it all without human agency. If there are to be in the last days instances of remarkable outpourings of the Spirit, where are we to find them, if not among second advent believers? A child of six years old, when converted, told me the most interesting experience I ever heard; her whole soul was quickened, and *she* was a believer in her Lord's speedy coming. Now I should like to hear some of those who feel and act as if the Lord could not come yet, account for these spiritual influences, on any other principles than those by which "the rulers of the synagogue" accounted for Paul's experience—for the miracles of Jesus, &c. Account for them, my brethren, if possible, on any other principles than those by which Universalists and Infidels account for ordinary conversions. If insanity, mental imbecility, or the devil, be the cause of our experiences of truth, what is the cause of revivals? My brethren, let those engaged in them be your judges. This is a solemn truth. I feel awfully, in view of the necessary conclusion to which these premises lead. You cannot justify opposition to that agency which cuts the soul loose from the world and fills it with the second advent, as well as "glory and God," except you virtually jus-

tify the Jewish rulers in opposing the apostles. Therefore, it is my solemn conviction, that you need beware, lest ye only behold, oppose and perish. It is true that there were miraculous powers attending Paul; but observe *that* is not the basis of my argument. The church has long regarded the argument derived from Paul's conversion, (it being sustained by the same kind of conversion in all parts of the world,) as a strong one. It has been urged as if irrefragable. If it be a good argument in any case, why not in the one before us? You observe that the argument is based only on spiritual influences. Every effect has an adequate cause; every direct spiritual effect has not only its adequate cause, but a cause of its own nature; as it is written, "Satan is not divided against Satan," nor can Jesus "deny himself." These eternal truths are not recognised by wicked men when they oppose the Holy Spirit's agency in the experience of the saints; nor do you, my brethren, when trifling with the same sort of agency in writing the second advent on the hearts of many. This Spirit is "not of the world;" if it was of the world, the world would love its own; but seeing it is not of the world, "therefore the world hateth it." *All* ministers who believe in the Lord's coming at hand, must be hated, or at least neglected. Those who believe, cannot, therefore, have the ordinary impulses to action, which worldly men have; they must have

higher, holier impulses, derived from the Holy One, to separate from the spirit of this world, and wait, on scriptural principles, for the coming of Jesus to judgment.

If any desire, as one did, that there should be, beside these spiritual influences, miracles and signs, to convince them of the truth of the second advent, let me assure you that the "miracles and signs" are furnished.—Where? Just where we might expect to find them; where they should be, in order to *confirm the revelation of God on this subject*. These proofs that the doctrine of "the glorious appearing" is of God, are not wanting. They are as abundant to prove this as to prove the Messiahship of Jesus, or any other truth; so that now we want nothing but the Spirit to aid our infirmities, and dispose us to believe that word, which is confirmed by both "*signs and miracles*," that Christ will come when the signs he himself has foretold have been witnessed, and the prophetic periods terminated. It was *faith* that was wanting in the rulers of the synagogue, *not signs*; so it is faith in the more sure word of prophecy that is now wanting. It is painful to see how many make this want of faith, which is itself a striking fulfilment of Scripture, an objection. Jesus solemnly inquired, "When the Son of man *cometh*, shall he find faith on the earth?" Yet the masters in Israel are making the verification of this dreadful truth a reason for their continued

unbelief. When unbelief is predicted to be a fearful token of his coming, many ministers, with an unbelieving world, coöperate to create that token. Surely, I have not mistaken the application of my text. Beware, lest in unbelief ye only wonder to perish.

Even though a definite period had not been named for the coming of the day of God, such are the general admonitions to *be ready, to wait for, look for*, and love his appearing, that no one can disregard them without infinite peril. Beware, then, beware, lest that come upon you which is spoken in the prophets.

Did you ever learn the whole name of Jesus? Rev. i. 8: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which *is to come*." The last clause, literally rendered, may read *The coming One*. Faith respects him in his whole character. Many have spoken to me about preaching the gospel, not seeming to know that the gospel is the good news of the kingdom to come, when Jesus shall appear. The gospel dispensation is not his kingdom, except in embryo in the hearts of his people, because, Luke xix. 11—13: "He spake a parable to them, because they *thought the kingdom* should immediately appear." The disciples were expecting the kingdom, Acts xvi. It shall be set up at his appearing, 2 Tim. iv. 1; and we know, on the highest authority, that it cannot come till

after the resurrection. 1 Cor. xv. 50. Now this I say, brethren, that *flesh and blood* cannot inherit the kingdom of God. No one will ever enter that glorious, everlasting kingdom, but by the resurrection, or a change equal to it.

Some want me to preach Jesus Christ and him crucified. Such, probably, do not know that he, who was the crucified One, is now *The coming One*. If we, my brethren, preach and the people believe in Jesus as he is revealed, we shall both preach and have the people believe in the coming One. Beware, how you omit to preach the coming of Jesus. By the terrible splendors of the Day of God, I charge you to preach the coming of Jesus. By your past remissness, I charge you to preach the coming of Jesus. By the doom of the unfaithful watchman and the unfaithful servant, I charge you to preach the coming of Jesus. To all, I say, in view of opening judgment, repent, be baptized and believe in Jesus, *the coming One*. Amen!

WHERE ARE WE?

SOME years ago, on Christmas eve—a cold and windy night—one of our noble ships (the R——, of N. P.) was bound home from Europe. In course of the evening, from some appearances on the surface of the ocean, it was judged on board the ship that she must be near the land; a consultation of her officers was held to determine whether the ship should be kept on her course, or put about under easy sail to avoid falling in with the land during the night. When the decision, that the ship should be kept on her course, was made known, a rough old sailor, who had probably crossed the Atlantic not less than a score of times, and was acquainted with every mile of the coast of his native land from Florida to the Bay of Fundy, was heard to remark, “*If the ship is kept on her course two hours longer (I think that was the time named) she will be on the back side of Cape Cod.*” But he was *nothing but a sailor*, a rough, brawny sailor; and what might have served to lessen the value of his opinion in the case, perhaps, was this,—his shipmates had, for some cause or other, given him the *nickname* of “Old Tilley.” Of course it would not become official wisdom to heed advice from such a source.

The remark of the old sailor passed away upon the wild night-winds, and the ship swept on her course:—in the time named she had struck, and the next morning the old sailor and two of his shipmates were the only survivors of that good ship’s company. Her officers, crew and passengers all slept beneath the rough icy waves of the ocean.

In bearing to you our message of warning, we are not insensible that we occupy a position like that of the old sailor among his shipmates. But we beg of you, dear reader, to lose sight of those, around whom slander has thrown its odium, and look at *the message*. Remember, *we may be as “ignorant” and “fanatical,”*

or even as base as those who "love or make a lie" about us would have you believe, AND YET THE MESSAGE MAY BE TRUE. We cannot stop now to vindicate our claims, on the score of integrity or intelligence, to your respect and confidence. We wish to direct your attention to the *old neglected chart of the world's history*—THE BIBLE.

We will look at the second series of events in connection with which God has revealed to us the end of all things. It is given to us in the 7th of Daniel. We have here a kingdom brought to view which is to take the place of all earthly kingdoms, the principal of which are represented by four great beasts. Of this kingdom, which is to follow and take the place of all others, we are told—First, that it is to be AN EVERLASTING KINGDOM. vs. 14, 18, 27.

Secondly, it is to be UNIVERSAL. v. 27.

Thirdly, IT IS TO BE GIVEN TO CHRIST AND THE SAINTS, IN CONNECTION WITH THE JUDGMENT SCENE, AND AT THE END OF ALL EARTHLY KINGDOMS. vs. 17, 18; 9, 10; 13, 14; 21, 22; 26, 27.

Now if we can tell what kingdoms they are which are brought to view in the vision, and what the events in the fourth kingdom are, and how many of them have passed away, or taken place, of course we can tell what remains—how many of the great landmarks on the voyage we have passed, and when we have reason to look for its end.

We will notice the different sections of the vision, their interpretation and application, as we pass along.

Dan. vii. 1—3. In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea. And FOUR GREAT BEASTS came up from the sea, diverse one from another.

Verse 4. THE FIRST WAS LIKE A LION, and had eagle's wings; I beheld till the wings thereof were

plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it.



B. C. 677 *

538

Verse 5. AND BEHOLD ANOTHER BEAST, A SECOND, LIKE TO A BEAR, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh



538 †

331

Verse 6. After this, I beheld, and lo, ANOTHER LIKE A LEOPARD, which had upon the back of it four wings

* The lion represents the first kingdom of the four. No other application is ever made of it but to Babylon, the same kingdom that is represented by the head of gold in the image. Its connection with the people of God commenced B. C. 677. See Isa. x. 5, 6; 2 Kings xxi. 10—14; Hosea v. 5; Isa. vii. 8; 2 Chron. xxxiii. 10, 11; Neh. ix. 32; Jer. xv. 1—5.

† The bear corresponds with the breast and arms of silver in the image, and represents the kingdom of the Medes and Persians. Persia superseded Babylon, and became connected with the people of God before Christ about 538.

of a fowl; the beast had also four heads; and dominion was given to it.



331 *

168

Verse 7. And after this I saw in the night visions, and behold a FOURTH BEAST, DREADFUL AND TERRIBLE, AND STRONG EXCEEDINGLY; AND IT HAD GREAT IRON TEETH; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns.



† 168

A. * D.

| 476

* The leopard corresponds with the belly and thighs of brass in the image, and represents "the third" or Grecian kingdom. The four heads and wings denote the four parts into which the kingdom was divided after the death of Alexander. The Grecians conquered the Persians, and were connected with the people of God about 331 B. C.

† The monster, so dreadful and terrible that nothing could be

Verse 8. I considered the horns, and behold, THERE CAME UP AMONG THEM ANOTHER LITTLE HORN, before whom there were THREE OF THE FIRST HORNS PLUCKED UP BY THE ROOTS; and behold, IN THIS HORN WERE EYES LIKE THE EYES OF MAN, AND A MOUTH SPEAKING GREAT THINGS.



538 (See pp. 59, 61.)

1798 *

Verses 9—12. I BEHELD TILL THE THRONES WERE CAST DOWN, AND THE ANCIENT OF DAYS DID SIT, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from

found in the whole domain of nature to express its character, corresponds with the legs of iron in the image, and represents the fourth or Roman kingdom. The conquest of Macedonia, the first division of Greece conquered by the Romans, took place B. C. 168, a few years after which the Romans became connected with the people of God. The most generally received date for the *division* of the Roman Empire is A. D. 476.

* The dominion of the little horn, Popery, was taken away in 1798, when the time, times and half a time, or 1260 days, expired. It was, however, to make war and prevail against the saints, until the Ancient of Days came and judgment was given to the saints. In those countries which have formerly been the hotbeds of Popery it has been consuming since 1798; in some others it is now making war and prevailing. Both parts of the prophecy have been fulfilled. Its destruction comes at the end.

before him ; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him : **THE JUDGMENT WAS SET**, and the books were opened. I beheld then because of the voice of the great words which the horn spake : **I BEHELD EVEN TILL THE BEAST WAS SLAIN, AND HIS BODY DESTROYED, AND GIVEN TO THE BURNING FLAME.** As concerning the rest of the beasts, they had their dominion taken away : yet their lives were prolonged for a season and time.

Verses 13, 14. **I SAW IN THE NIGHT VISIONS, AND BEHOLD, ONE LIKE THE SON OF MAN CAME WITH THE CLOUDS OF HEAVEN, AND CAME TO THE ANCIENT OF DAYS, AND THEY BROUGHT HIM NEAR BEFORE HIM. AND THERE WAS GIVEN HIM DOMINION, AND GLORY, AND A KINGDOM, THAT ALL PEOPLE, NATIONS, AND LANGUAGES, SHOULD SERVE HIM ; HIS DOMINION IS AN EVERLASTING DOMINION, WHICH SHALL NOT PASS AWAY, AND HIS KINGDOM THAT WHICH SHALL NOT BE DESTROYED.**

15, 16. I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him **THE TRUTH OF ALL THIS.** So he told me, and **MADE ME KNOW** the interpretation of the things.

17, 18. **THESE GREAT BEASTS, WHICH ARE FOUR, ARE FOUR KINGS, WHICH SHALL ARISE OUT OF THE EARTH ; BUT THE SAINTS OF THE MOST HIGH SHALL TAKE THE KINGDOM, AND POSSESS THE KINGDOM FOREVER, EVEN FOREVER AND EVER.**

19. Then I would know the truth of the **FOURTH BEAST**, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass ; which devoured, brake in pieces, and stamped the residue with his feet ; 20. And of the **TEN HORNS** that were in his head, and of the **OTHER** which came up, and before whom three fell ; even of **THAT HORN THAT HAD EYES**, and a mouth that spake very great

things, whose look was more stout than his fellows. 21. I beheld, and the same horn made war with the saints, and prevailed against them; 22. Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

23. Thus he said, THE FOURTH BEAST SHALL BE THE FOURTH KINGDOM UPON EARTH, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24. And the TEN HORNS OUT OF THIS KINGDOM ARE TEN KINGS THAT SHALL ARISE; and ANOTHER SHALL RISE AFTER THEM; and he shall be diverse from the first, and HE SHALL SUBDUE THREE KINGS. 25. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a TIME AND TIMES AND THE DIVIDING OF TIME.

26. BUT THE JUDGMENT SHALL SIT, AND THEY SHALL TAKE AWAY HIS DOMINION, TO CONSUME AND TO DESTROY IT UNTO THE END.*

27. AND THE KINGDOM, AND DOMINION, AND THE GREATNESS OF THE KINGDOM UNDER THE WHOLE HEAVEN, SHALL BE GIVEN TO THE PEOPLE OF THE SAINTS OF THE MOST HIGH, WHOSE KINGDOM IS AN EVERLASTING KINGDOM, AND ALL DOMINIONS SHALL SERVE AND OBEY HIM.

Before we inquire how much of this vision has been fulfilled, we would remark, that it corresponds in many important respects with the vision of Nebuchadnezzar. That contemplates the whole field of this world's history in its relation to eternal things, so does this. That

* It is now forty-five years since the dominion of Popery was taken away. "The end" is the next event to be looked for,—when the kingdoms of this world will become the kingdoms of our Lord and his Christ, who is the blessed and only Potentate, the King of kings and Lord of lords.

exhibits the destiny of the kingdoms of this world, and the prospects of the church of God, so does this. This differs from that,

1st. In its imagery—the kingdoms represented by the different sections of the image are represented in this vision by great beasts.

2d. In the statement of the process which separates time from eternity. In that it is a smiting process. In this it is the judgment scene; perhaps the clearest view of it we have in the word of God, certainly the clearest in the Old Testament. He who could apply this to any other event might find little or no difficulty in blotting the doctrine of a future and general judgment from the Bible.

3d. We have a most striking and particular description of one of the powers brought to view in this vision, and of its relation to God and his church; it is the “little horn,” in which Daniel felt so much interest.

And 4th. We have in this vision the first prophetic period, to be filled up in the history of the world, which is contained in the book of Daniel. It expresses the period during which the “little horn” should triumph over “the saints,” or rather that they should “be given into his hand.” He was to “prevail against them,” from the time he arose “until the time came that the saints possessed the kingdom;” but this period of bloody and blasphemous despotism would be broken before “the end.”

Now we are prepared to inquire—Where are we? Have we the broad ocean before us, or should we be looking out for land, and preparing for a part in the “inheritance that is incorruptible, undefiled, and that fadeth not away?”

How many parts or sections of this vision have been filled up by the events of history? That Babylon, Persia, and Greece, (represented by the lion, bear, and leopard,) in their ancient forms, have risen and fallen, no one will deny. Their prophetic history is given in the 12th verse. That Rome, the fourth beast, was divided A. D. 476, and that ten kingdoms arose out of its fragments, is also admitted. But has the “little

horn" come up and performed its part among these "first" kingdoms? have the saints been "given into his hand" during the time specified? and has his dominion been taken away?

That Popery is the power denoted by this "little horn," is clear, inasmuch as the description of it will apply to no other power. No Daguerreotype likeness can agree better with the original than this description does with Popery. Nearly all Protestant writers on the prophecies (excepting a few who have recently written with the avowed design of opposing Mr. Miller's calculations) agree in the opinion that Popery is intended by this power.

To ascertain the commencement of the prophetic period named for the triumph of this "little horn," we must take particular notice of the facts stated in the text upon its history prior to the saints being given into his hand.

1. He was to rise "*after*" the ten.

2. He was to "subdue" three "kings," or kingdoms.

3. These were to be "three of the first" kings, or kingdoms.*

Before A. D. 483, the following ten kingdoms had risen in western Rome:—

1. The Huns, about A. D. 356.

2. The Ostrogoths, 377.

3. The Visigoths, 378.

4. The Franks, 407.

5. The Vandals, 407.

6. The Sueves and Alans, 407.

7. The Burgundians, 407.

8. The Heruli and Turingi, 476.

9. The Saxons, 476.

10. Lombards in the north of Germany, 483; in Hungary, 526.

* By comparing verses 37, 39, and 40, with verse 44 of the 2d chapter, and verses 17, 18, 23, and 24, of the 7th chapter, the reader will perceive that the word "king" is frequently used to signify "kingdom" in the prophecy of Daniel.

Have we any account of three of these being "plucked up" (conquered) by, or in behalf of Popery? The wars in behalf of the Catholic faith (Popery) began early in the sixth century. The fall of the first of these kingdoms by the agency of Popery, and its date, is thus noticed by Du Pin, who was himself a Catholic: "Gaul was divided between the Burgundians and Franks. The Burgundians were Arians: the Franks were more happy, for most of the nation followed their king Clovis, who had embraced Christianity, and was baptized in 496. The power of the Burgundians having been *destroyed in 524*, the Catholic religion flourished throughout France, under the kings of the first race." Du Pin, vol. ii., p. 257, London, 1724.

The kingdom of the Vandals in Africa, who were also Arians, fell A. D. 533, before the arms of Justinian, emperor of the east; a war which was from beginning to end avowedly a Catholic war. See Gibbon, *Decline and Fall*, vol. vii., p. 150.

The war against the Ostrogoths, in Italy, commenced A. D. 534, by the same army which had conquered the Vandals, and in March, A. D. 538, the Pope was placed in quiet possession of the capital, Rome. See Gibbon, chapter xli. Here, then, we have the date of the fall of *three of the first kingdoms* before the "little horn." In connection with these military movements in behalf of Popery, Justinian also declared the Bishop of Rome "*head of all the churches*," by the laws of the empire. Baronius, Cen. 6. Croly on Apoc. pp. 113—117. *By this law the saints were given into the hand of Popery.*

The little horn, then, has come up, performed its part among the first ten kings, and the saints have been "given into his hand." Has the period specified,— "a time, times, and the dividing, or half a time,"—expired?

It is frequently asked, What does that period amount to? how do you know what "a time" is? and how many of them are meant in this period—two, three, a score, or how many? who knows? As God has explained what he means, let us see what light we have

upon this question, which has puzzled so many. Turn to Rev. xii. 6, 14. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

These texts refer to the same portion of history, and the period assigned to it is expressed in a manner to explain the period now under consideration. In "a time, times, and half a time," then, there are 1260 days; but will that period, understood *literally*, cover the long history of papal usurpation, blasphemy, and blood? Why, everybody knows, who knows anything of the history of the church, that it would not be time enough for even *one* of the wars against the saints, whom Popery has always called "heretics." How then shall we understand it? The old Bible rule is, when a text cannot be understood literally, to apply it figuratively; and, as days are used figuratively sometimes when years are meant, we should understand the period to signify 1260 years. Where will that bring us to? Let us see: $538 + 1260 = 1798$. And we find that the great change predicted to take place in the condition of the "little horn" occurred in that year. "THEY SHALL TAKE AWAY HIS DOMINION." In 1798, Rome was conquered by the French army; the Pope and cardinals were made prisoners, and the papal independence was abolished. See Allison, *Theirs*, Croly.

An extract from a work written by Edward King, Esq., F. R. S. A. S., and published in London in 1798; we believe gives the true idea of the prophecy. The author cannot, of course, be suspected of any partiality to "Millerism."

"Is not the Papal power, at Rome, which was once so terrible, and so domineering, at an end?"

"But let us pause a little. Was not the end, in another part of the Holy Prophecies, foretold to be at

the END of 1260 years? and was it not foretold, by Daniel, to be at the END of *a time, times, and half a time*, which computation amounts to the same period?

“And now let us see, hear, and understand. **THIS IS THE YEAR 1798.** And, just 1260 years ago, in the very beginning of the year 538, Belisarius put an end to the empire and dominion of the Goths, at Rome.

“He had entered the city on the 10th of the preceding December, in triumph, in the name of Justinian, Emperor of the East, and had soon after made it tributary to him; leaving thenceforward, from A. D. 538, **NO POWER** in Rome, that could be said to rule over the earth, excepting the **ECCLESIASTICAL PONTIFICAL POWER.**”

“It is true, that, after this entry of Belisarius, Rome was twice retaken by Totila and the Goths. But, instead of setting up any empire there, he, the first time, carried away all the Senate, and drove out all the inhabitants; and, the second time, he was himself soon defeated and killed, and Rome was recovered for Justinian, by Narses.”

“Still, however, **NO DOMINION, ‘NO POWER RULING OVER THE WORLD, EVER HAD ANY SEAT THERE, ANY MORE, EXCEPT THE PAPAL.’** For the Duke of Rome, appointed by Longinus, in 568, was no more than a subordinate civil officer, and even under the Exarch; whilst the Exarch of Ravenna (at the same time that he was, in reality, no residing power at Rome) was, at most, himself only a subordinate officer under the Emperor of the East. And the dominion and power of the Emperor of the East was quite different and distinct from what could at all properly be called the Roman Power. For nothing could, by any means, fairly come under such a description, but either the dominion of the Western Emperor, or the dominion of the kings of the Goths, or the Papal dominion.

“We have reason to apprehend, then, that the 1260 years are now completed, and that we may venture to date the commencement of that period, not, as most

commentators have hitherto done, either from Pepin's giving the Pope Ravenna, or from Charlemagne's determining and adjudging the Pope to be God's Vicar on earth, but from the end of the Gothic power at Rome. Because both those other circumstances were only (like subsequent gifts, or acquisitions of territory and revenue) mere augmentations of splendor, and confirmations of that state of Ecclesiastical Supremacy, IN WHICH THE PAPAL POWER HAD BEEN LEFT AT ROME BY BELISARIUS, ON HIS DRIVING OUT THE GOTHS AND RUINING THEIR KINGDOM."

"By a very common error," says Mr. Croly, "it has been conceived that the close of the 1260 years was to be the extinction of the Papacy; but the prophet says no more than that it shall be *the end of its power over the saints*. Its end is predicted to be subsequent, and cotemporaneous with the great battle of God Almighty. At this moment, the Popedom, shaking off the sackcloth and dust of the French Revolution, is rising into a haughty stature and strength, ominous of the part it is yet to perform, and in the midst of which it shall be extinguished by the last avenging judgments of Heaven."

Then we are living in that section of the vision which is to be closed up by the "CASTING DOWN OF THE THRONES,"—the SITTING "OF THE JUDGMENT,"—THE "COMING OF THE SON OF MAN IN THE CLOUDS OF HEAVEN,"—AND THE GIVING OF THE EVERLASTING KINGDOM TO CHRIST AND "THE SAINTS OF THE MOST HIGH."

The great chart of the voyage, and all the landmarks, tell us we are near its end. Friend, if you are on the *wrong course*, put the ship about while there is time to clear the breakers, and secure a safe harbor before the storm shall break upon us!

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RESURRECTION OF THE JUST.

How long shall death the tyrant reign,
 And triumph o'er the just,
 While the rich blood of martyrs slain
 Lies mingled with the dust?

When shall the tedious night be gone?
 When will our Lord appear?
 Our fond desires would pray him down,
 Our love embrace him here.

Let faith arise and climb the hills,
 And from afar descry—
 How distant are his chariot wheels,
 And tell how fast they fly.

Lo, I behold the scatt'ring shades—
 The dawn of heaven appears;
 The sweet immortal morning spreads
 Its blushes round the spheres.

I see the Lord of glory come,
 And flaming guards around:
 The skies divide to make him room,
 The trumpet shakes the ground.

I hear the voice, "YE DEAD ARISE!"
 And lo, the graves obey,
 And waking saints with joyful eyes
 Salute th'expected day.

They leave the dust, and on the wing
 Rise to the middle air,
 In shining garments meet their King,
 And low adore him there.

O may my humble spirit stand
 Amongst them, cloth'd in white!
 The meanest place at his right hand
 Is infinite delight.

WATTS.

TAKE HEED UNTO YOURSELVES, LEST AT ANY TIME YOUR HEARTS BE OVER.

AND GARD OF THIS LIGHT TO GARDY OUR ILLUSTRATION